

Principle five: **progressive evolution**

Darwinian evolution is concerned with
transformation of *forms*

But the real meaning of the word "evolution" is to
evolve, from the Latin *evolvere*, to manifest or *unroll*
or unfold qualities of consciousness in matter

According to the wisdom tradition, *consciousness* is
the primary factor in evolution

No phenomenon is possible without an active, organizing
force working in and through substance/matter

Biologists have thrown away the baby with the bathwater
when they thought they could do without life force (prana,
chi), élan vital (Bergson), entelechy (Aristotle)

Most of them won't admit that the Neo-Darwinian theory (the synthesis) is stuck in a rut and fraught with problems, among which:

Inability to explain the origins of life

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Random mutations do not cut it (this has been calculated for several things: complexity of proteins being one of these)

Alfred Russell Wallace, a contemporary biologist with Darwin, thought that evolution theory didn't explain the higher faculties of the human mind: math, art, music, philosophy (abstract thinking).

He was right in that respect. There is a great mystery connected with the sudden emergence of abstract and symbolic thinking in humanity

Some details about this emergence can be found in my books and references therein

It boils down to the influence and help of a kingdom (beings) that is further developed than the human kingdom. A hint can be found in the famous Prometheus myth

Kingdoms are interdependent

There have been attempts to explain the
emergence of symbolic thought

Theories of *emergentism*, however, are not
convincing because these try to work "bottom
up"

What all these theories are missing is the
following notion (next slide):

To evolve something, there has to be something
involved or infolded first; there is a latent capacity,
power, faculty, waiting to be unfolded in an
environment and time suitable for expression

(to explain this we need to understand the holarchic
process, including emanations, better - see third part
of this series

So, evolutionary processes are actually twofold or dual:

(1) consciousness or spirit is getting involved, wraps or clothes itself in matter (less developed realm of being),

and:

(2) matter gets an impulse, is informed, by spirit

This is a cyclic process, where the first phase is characterized by a descent or projection of spirit into matter, and the second phase by an ascent of spirit and a refining, etherealization, of matter

We can already observe a bit of the latter process: radioactive elements fall apart, leaving a lighter nucleus behind

There is much more to say on this topic, like that there is a growing number of academics that is considering *panpsychism* as a necessary framework for the explanation of evolutionary processes

Consciousness, qualities (quale problem or "the hard problem"), cannot be explained by current scientific theories, hence the search for new philosophical frameworks

The wisdom tradition has much to offer in this respect

Intermezzo: the Sheldrake lecture on "Science set free" CISS institute

Ten (mostly unconscious) assumptions in science which are all
questionable,

among which: machine metaphore for nature;
matter is unconscious (by definition, 17th century);

nature is purposeless;

biological heredity is material (unraveled now);

(Continued from previous page)

laws of nature (and their constants) are fixed;

memory is stored inside the brain

(memory traces not found however);

mental activity is brain activity;

psychic phenomena are illusionary

(however, most people have experience with them)

End of intermezzo

Progressive evolution

Regarding the term *progressive*, the wisdom tradition tells us that there is a gradual development or unfolding of qualities of consciousness, faculties and powers, in and through the kingdoms of nature

Plants are more evolved than minerals, animals more than plants, humans more than animals

These powers and faculties have been described in the wisdom-tradition literature (see notes at the end) and can be all researched by their proper means and methods

Beings in a certain kingdom develop their consciousness, faculties, powers, by experience in their world and reincarnate in the same kingdom until they have reached the limit of possible experience in this kingdom

Then they can enter the next higher kingdom and can evolve higher aspects of consciousness

So, evolution has a purpose: to bring forth higher forms of consciousness, greater powers, and development of faculties of mind and spirit

The kingdoms of nature work together (mutualism) to accomplish this development

In this regard, G. de Purucker has written a book on *man in evolution*, free online (see notes at the end)

Within the human kingdom, there are many possibilities for development of the mind

The work of Clare Graves: *spiral dynamics* comes to mind as well as developmental psychology (Piaget, Erikson, Kohlberg and many others)

Humans can evolve their understanding and creativity much further

In my free e-book "Resonance with the Self", seven aspects of the thinking faculty are described, of which intuition and inspiration are the highest forms

Will and Imagination can be used (art, communication, dialogue, teaching) to further cooperation and mutual understanding between people (see e-book)

Notes

Some literature and links to get started:

<https://www.presence.academy/spiral-dynamics/>

G. de Purucker's "Man in evolution":

<https://www.theosociety.org/pasadena/man-evol/mie-hp.htm>

G. de Purucker: fundamentals of the esoteric tradition
<https://www.theosociety.org/pasadena/fund/fund-1.htm>
(and all his other works)

Subba Row's (Rao) articles in "Five years of theosophy"

Panpsychism (many forms)
<https://en.wikipedia.org/wiki/Panpsychism>

Sheldrake lecture on "Science set free" at the CISS
institute; Youtube channel: Archetypal view
<https://www.youtube.com/watch?v=sm9eMYSYDcA>

<https://www.skepticalaboutskeptics.org/>